



THE EDUCATIONAL ASPECT OF SHAKTIVISHISHTAADVAITA DARSANA IN TERMS OF DRUSTI(VISION) AND SRUSTI(NATURE)

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ABSTRACT

As Shaktivishishtaadvaita darsana advocates as the world is true one. Whatever the achievements are possible here and here only. Hence hiha and para are not separate one, but they are realities of this world. As a religion it is called by name Veerasaiva or Lingayata. Education is the process of developing the Drusti about Strusti which is surrounded by human being, is the point of view of this darsana.

KEY WORDS: Drusti(Vision), Strusti(Nature), Arevu(Consciousness)

INTRODUCTION

The need of organic relationship between the fuse of pure philosophy and philosophy of education is remarked as 'there is another problem facing philosophy of education, the absence of communication between pure philosophers and philosophers of education' (Sheshadri, 2008).

The need of synthesis of the philosophical enquiries into the field of education to guide and practice is revitalized. Because today's child can't neglect this world as illusion or utilize present luxuries world as true one. So in this context, to bring the balance between inner world and external world is more realized by all thinkers of Education and Philosophers, as well as common man.

As Shaktivishishtaadvaita darsana advocates as the world is true one. Whatever the achievements are possible here and here only. Hence hiha and para are not separate one they are realities of this world. This is possible through sadhana of Shaststala. As a religion it is called by name Veerasaiva or Lingayata.

The Concept of SHATSTALA;

This SHATSTALA concept of vision is achieved by the the yoga called SHIVAYOGA, it is even transcendent the concept of SRI AUROBINDO'S POORNNA YOGA that, in higher levels transformation not just in the levels of prana and manas level but also in the physical level. The similarities between these two yogas are very clear (Thipperudra swamy H, 2007).

The concept of Poorna Yoga is explained by Sri. Aurobindo as, "Our Yoga is a double movement of ascent and decent; one rise to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is the Supermind", and further said "It is the descent of the consciousness attained by the ascent that is the stamp and seal of the sadhana" (On Yoga, Vol 2). He further said that "Thence to reach, and thence to bring down a supramental dynamism that can transform the Ignorance, is distant but imperative supreme good of the Integral Yoga" (On Yoga, Vol 1). This truth is realised by Sharanas in 12th century. The concept of 'Transformation of our integral being' in Sri. Aurobindo is very similar to the concept of 'COMPLETE TRANSFORMATION' i.e., SARVANGA LINGA (Thipperudra swamy, 2007) of this Darsana.

Vision(Drusti) and Nature(Strusti);

Human being should develop the will power through Sadhana (Shiva Yoga). This will power developed through struggle in this world by irradiating evil in the vision by getting correct vision (Drusti) leads to Arivu (Knowledge) of between the thing-in-appearance (Kuruhu) and the thing-in-being (Srusti), (Kumaraswamygalu, 2004). The development of this Arivu (Knowledge) resulted into right action. This is the main idea of Educational Philosophy of this Darsana.

It is impossible to change the thing-in-being, but possible to change the thing-in-appearance. The development of this vision and action leads to Educational process. Hence the possibility of development of knowledge in this philosophy is called by name Arevu is Guru.

Hence this philosophy follows the method of understanding as the thing in being (Strusti) is always present in past, present and future. The thing in appearance (Kuruhu) is understood in the process living by different experience. So the rela-

tion between the thing in being and thing in appearances as found real i.e. darsana which Leads Knowledge (Arevu). This knowledge (arevu) leads to right actions and viceversa. The right action is called work (Kayaka), which leads to right Arevu, the way of living in this world without burden to any body and anything. In turn serving everybody through Service i.e. Dasoha.

CONCLUSION

Education is the process of developing the Drusti about Strusti which is surrounded around human being. One cannot able to change the Strusti, but one can change in Drusti, this generates the Arevu (Consciousness). So that complete transformation of human being into divine being is possible through Shivayoga. This is the promise of Shaktivishishtaadvaita darsana.

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